

the NATIVE VOICE

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PRICE 10 CENTS

Mantoulin Relics 70 Centuries Old

See Story Page 5

Congratulations to Youthful Chief



—Photo Courtesy Globe and Mail
YOUNGEST INDIAN CHIEF IN CANADA is probably 22-year-old Jimmy Coppaway (right) of Curve Lake Reservation, 15 miles northwest of Peterborough, who received heart-warming congratulations from old timer "Curley" Tom Taylor after polling 62 out of 109 votes at the recent election. He is the son of late Chief George Coppaway.

Editorial

The Indian, The U.N. and The Vote

The United Nations are constantly facing us with new problems. Some of these problems are in the international sphere but some are our own doorstep. Some of these home problems are also small models of the larger problems faced by the U.N. By working at a small scale model we'd have the advantage of not having the business complicated by all the tensions that beset the large problems in the international field. Here on our home ground, the country we share with the Indians, we have a specific problem in rare relations and a solution, if it could be found, would be of real value to Canada and the world.

What is this problem? Not so long ago our forefathers fought with the Indians whom they found here. We made an agreement with the tribes, treaties, that left both groups coexisting in Canada. Indian people have a series of cultural patterns different to ours. Their ideas, attitudes, beliefs and their skills are part of the heritage of this country but we are the dominant group, they the minority.

Some Indians fear that the new Indian Act will, by means of integration, liquidate them. Surely this is not our wish. Nevertheless we do not know how to coexist with the Indians so that their culture will

make its full contribution to the culture of Canada. We do not know how to have cultural equality without cultural uniformity. The barrenness of our ideas on the subject is revealed by the existing arrangement that provides for voting privileges to the Reserve Indian only if he agrees to pay income tax.

We might get closer to solving the problem of coexistence with the Indians on terms of full equality by having them share fully in the government of this country. At present only in British Columbia and in Quebec do the Indians vote, and only in provincial elections. How serious a matter would it be for the necessary adjustments to be made in our government in order to make it possible for complete voting rights to be given to the Indians? If there were abuses they could be met as they arise.

The other proposal that an Indian acquire the right to vote by leaving the reserve should be as unacceptable to us as to the Indian. To cut the Indian off from the roots of his culture is to dispossess him of his spiritual inheritance. We are all losers if the cultural pattern of the Indian is not part of Canadian culture. The right to vote is not

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Indians Perform Rain Dance

ANADARKO, Oklahoma, Aug. 20 Typical dry August weather caught up with tribal rainmakers at the American Indian exposition today as sunlit skies failed to repeat Tuesday's rain.

A heavy shower soaked Anadarko Tuesday only 12 hours after Jemez Apache Indians had performed their ancient rain dance under a starlit sky.

The New Mexico rainmakers gave the rhythmic, stomping dance again Tuesday evening, but failed to produce more than a few scattered clouds during the night.

The dancers won't get another chance to pray for rain as only two appearances were scheduled.

Monday night, the tom-tom beating Jemez band of four, led by Chief Juan Gachupin, prayed to their ancient God, Queta, to give them rain. Showers fell in the area shortly before noon Tuesday.

Dancers jiggled painted rainbows attached to their shoulders and waved other feathered rainbows in their hands as they repeated a ceremony passed down from their ancestors for hundreds of years.

While the Jemez claim the dance has produced rain in the past, Chief Gachupin refused to take credit for Tuesday's shower.

"I couldn't say," he told an interpreter who asked him if he believed the dance turned the trick.

The showers brought reminders of a similar incident two years ago when young Kiowa Indians performed the "forbidden" Pagan sun dance over the angry protests of old tribal leaders. Torrential rains followed and nearly washed out the exhibition.

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How Shall We Believe?

By JIMALEE BURTON
Oklahoma Associate Editor

The date is 1805. The Council of the Six Nations is in solemn conclave. The Indian chiefs listen to a missionary ask permission to go among the tribes and win them to Christianity. They then discuss the proposal among themselves and come to a decision.

Chief Red Jacket has been selected to give the Indians' answer.

He speaks to the missionary:

"Brother, you say that you are sent to instruct us how to worship the Great Spirit agreeable to His mind; and, if we do not take hold of the religion which you white people teach, we shall be unhappy hereafter. You say that you are right and we are lost. How do we know this to be true? We only know what you tell us, and, having been so often deceived by the white people, how shall we believe what they say?"

"You say there is but one way to worship and serve the Great Spirit. If there is but one religion, why do you white people differ so much about it? Why not all agree, as you can all read the Book?"

"We do not understand these things; we are told that your religion was given you by your forefathers, and has been handed down from father to son. We also have a religion which was given our forefathers, and has been handed down to us. IT TEACHES US TO BE THANKFUL FOR ALL FAVORS RECEIVED, TO LOVE EACH OTHER, AND TO BE UNITED. WE NEVER QUARREL ABOUT OUR RELIGION."

"Brother, we do not want to destroy your religion, or to take it from you. We only want to enjoy our own."

"We have been told that you have been preaching to the white people in this place. These people are our neighbors. We will wait a little, and see what effect your preaching has on them. If we find it makes them honest, and less disposed to cheat the Indians, we will then consider again what you have said."

A NOTE FROM JIMALEE

I'm sorry I didn't send a report on the Pawnee home-coming dance, but I haven't been feeling too well since my stay in the hospital, and have neglected everything. I did attend the dance one evening, and truly I wished for you. You would have loved it as I did.

The Pawnee dance is non-commercial, given for Indians by Indians. The night I went the weather was ideal, and I did enjoy it so much. It would be difficult to describe my sensation as I watched the many dancers in their gaily colored feathers and exquisitely beaded costumes, keeping time to the intoxicating throb of the drums and chanting of the singers. Each dance executed in a serious pantomimic manner characteristic of our native people.

I do not mean that all are serious dances, though each is sym-

bolic of some emotional feeling—war dance, jealous dance, Indian two-step, buffalo dance and others.

The brilliant lights playing on the many colors of the moving dancers... the circle of spectators on the bleachers around the grass covered field, many in gay colored shawls, black hair shining... made a picture against the after-glow of the setting sun that made me wish for my sketching pad. But no artist could ever paint the thrill and all the feeling that goes into one of these dances. To those who do not understand, it seems "strange" and in a way, barbaric or primitive. Yet to those who know, it has much meaning.

I sat just dreaming the evening away, remembering other dances of years ago when the lights were flares and the background was the teepees of the Indians on the bank of a river.

JIMALEE BURTON.

BETTY NEWTON

Luv'n Stuff From Our "LIN"

British Columbia Natives will remember our one and only L. Brown (probably better known as Miss Co-op). She was a regular attendee at Native Brotherhood conventions till a few years ago acting for the University Extension Department.

Well, we have news from Lin the form of a postcard sent to Native Voice Publisher Maisie Hurley. Here's her note:

Mr. and Mrs. David Latham Married at Bombay, April 17, 1919, Waudby Road, Fort, Bombay

and here is her letter to me:

Hi, Maisie—I've weekendend and embraced matrimony too! How are you? Where are you? What are you doing?

Let me hear from you. Let bygones be by-gones—forgive me if I never writing to you. Believe me I haven't any friends left if you don't!

Love and Stuff,
LIN.

WANTS MORE 'NATIVE VOICES'

301 Moss Street
Victoria, B.C.
July 12, 1952

To the Editor,
"The Native Voice."

Dear Mrs. Hurley:

This letter refers to one from Dr. Ravenhill in "The Native Voice" of July, 1952.

I most sincerely hope that you contributors from all over the province will not wait until they gain skill in reading and writing in English. I wish you had more contributors from British Columbia.

Dr. Ravenhill's "spade work" started thirty years ago, is carried on by the British Columbia Indian Arts and Welfare Society which she formed in 1940.

Its major works have been eleven annual B.C. Native art exhibitions, one conference on Indian Affairs at the University of British Columbia and a Brief to the Royal Commission on Arts and Sciences and another Brief to the designers of the new Indian Art.

More Native voices from British Columbia, please.

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ALBERTA NEWS

By JOHN LAURIE

Secretary, Indian Ass'n of Alberta

The greatest difficulty in obtaining necessary "proof of age" is that is satisfactory to those authorities administering Old Age assistance to the 65-69 age group. The slovenly records kept by the Indian Affairs officials up to the 1920's.

But it does seem strange that the officers of today have little difficulty in obtaining evidence to remove second and third generation persons from Treaty Status.

We venture to suggest that a form of document be immediately agreed upon by both Provincial and Federal authorities to satisfy requirements. This form could be satisfactorily completed by the old men who are perfectly familiar with the persons likely to be eligible. It is the same old disgraceful story of sacrificing the welfare of the Indian through red tape.

Recently the Metis Brotherhood of Alberta, dormant since the outbreak of World War II, has been revived. This organization, then known as the Metis Association, was instrumental in obtaining the colonies for the Metis people of this province.

While some of the former active leaders of this organization, Mal-

colm F. Norris, Jam Brady, and P. C. Tompkins, are no longer residents of Alberta—regrettably so because they were real, courageous leaders and fighters—others are still here to carry on a renewed battle.

The new officers are as follows: President, Fred Martineau, of Keg River; vice-presidents Joe Beaudry of High Prairie, Henry Prince of East Prairie, and secretary-treasurer, J. F. Dion of Gurneyville. The Indian Association wishes the Metis Brotherhood every success in its struggle for justice.

It is reported that the Saddle Lake Reserve is planning the construction of a fine new hall, 90'x36'. They hope to complete the building this fall. That will be just fine since the Indian Association has been invited to hold its 1953 General Meeting at Saddle Lake.

Inspector of Schools L. P. G. Waller reports that our day schools are still short a number of teachers. We understand Mr. Waller gave a course at the Summer School at the Coast.

And speaking of teachers, we know of another silly piece of red tape. Many teachers are deterred from accepting positions in Indian Day Schools in Alberta because the Pension Board of the Alberta Teachers Association and the Civil Service people cannot get together. At present a teacher transferring from Provincial to Federal service loses out.

There is not one single sensible reason why a teacher should be penalized by changing from one to the other service. Red tape is not a sensible reason; it is merely an excuse for creating a "system" to provide a refuge for none too competent clerical workers.

It seems that Honourary Chief Bullshield (Premier Manning of Alberta) is not yet prepared to advocate the successful system of Fur Management Areas proven already in Saskatchewan, Ontario and Quebec. But we hope he will relent before too long. His government still expects fish to enter nets on Wednesdays only.

We apologize for long silence; health simply does not permit too much activity. It is a dreadful thing to want to do things and to be prevented from doing them.

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Wedding Joy Returns To Indian Reserve

Georgina Island, Ont.—After the passing of 75 winters, the little organ in Georgina Island Indian Reserve church has again played the wedding march, sun shining through the windows, Constance Sadie Selby, 20, pretty, freckle-faced member of the Ojibway tribe, was married to James Wilson, 21, of Toronto.

After the ceremony, as the bride and groom rode down the island's three-mile avenue in Chief Lorenzo Big Canoe's ancient sedan, the Indians joked about the girl having married a "white man."

"I don't suppose there's one of us that can say there isn't some English, or French, or some other blood in our veins," Mrs. Lorenzo Big Canoe commented.

Last wedding on the reserve was for Zachariah Big Canoe and Louisa Woods, of Ardtrea, "about" 75 years ago, old timers recall. For convenience, most weddings are held in Sutton, on the mainland.

Rev. Earl Nichol, of the United Church of Canada, performed yes-frame mission church in the centre of the island.

Outside, laughing, and smiling as only Indian children can, the youngsters of the 150-person community were poised with bags of confetti. Every other person had a box camera, loaded and ready. The chief's car was decked out in crepe, marked with chalk and trimmed like a liner for its launching.

"Yes sir, its a real church wedding," a mother said as she held back her children from heaping more confetti and rice on the couple.

"A beautiful girl, a beautiful dress, a handsome groom and a crowd of friends."

Members of the tribe had come from nearby Snake Island and the townships on the mainland. Last night everybody danced. It was probably the biggest and noisiest day on Georgina Island in 75 years.

James Wilson is the son of Mr. and Mrs. Robert T. Wilson, Cambridge ave., Toronto. James met "Connie" three years ago while his bride was working in Toronto. Yesterday, with never a thought of "barriers" or "difference," rela-



JAMES WILSON AND BRIDE
Confetti Showers Newlyweds

tions and friends laughed and talked together.

The happy pair is spending a short honeymoon on the beautiful reservation before returning to Toronto.

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U.S. Indians Find Voice

CONQUERED and forced into wardship by the white settlers of the United States, the Indians remained silent for a century and a half. Other spoke for them. Sometimes these speakers were friends. Sometimes they were men who spoke once for the Indians and twice for themselves. The Indians listened, and watched, and waited to speak their own minds.

Their speaking began at Denver in November, 1944. Indians from 40 tribes, from every state west of the Mississippi, came to Denver that November. They had no financial angel paying the costs. Their personal funds were barely enough to meet travel expenses and keep. No powerful political or other backers sponsored their gathering. But a strong and common purpose brought them together.

This purpose was embodied in their creation on that occasion of *The National Congress of American Indians* (NCAI), an organization composed entirely of Indians, designed to speak and act for Indians. They chose Justice N. B. Johnson (a Cherokee) of the Oklahoma Supreme Court to be President of their organization.

PRINCIPLES AND OBJECTIVES

The underlying objective in forming this body was to inspire Indians, through planning and action together, to fulfill their destiny as independent, self-reliant citizens and not remain as retarded wards of the U. S. Bureau of Indian Affairs generation after generation.

NCAI does not propose to duplicate the functions of the Bureau. On the contrary, its responsibility is to help the Bureau develop and apply policies in the interest of Indian welfare and to eliminate those policies and functions hostile to that welfare.

Key goals set by the NCAI to accomplish this fulfillment are as follows:

1. Achievement by Indians of all their rights under the Constitution and laws of the United States.
2. Expansion and improvement of educational opportunities provided for Indians, with special stress on professional and vocational training.
3. Putting into effect better methods of finding productive employment for Indians, and development of resources within their home communities.
4. Major increase in health facilities and training for Indians—clinics, hospitals, visiting nurses, nutrition courses, etc.
5. Equitable settlement of Indian claims on the background of avarice-guided despoilment for many decades.
6. Preservation of Indian cultural values and presentation to

Cont'd from Page 1

THE INDIAN, THE U.N. AND THE VOTE

the only way whereby citizens share in government but it is the symbol of equality in our civilization. An open-handed offer to the Indian people of Canada of the right to vote might be a first step on the way to full equality.

The Universal Declaration of Human Rights states, in part:

Article 21 "(1) Everyone has the right to take part in the government of his country, directly or through freely chosen representatives.

(3) The will of the people shall be the basis of the authority of government; this will shall be expressed in periodic and genuine elections which shall be by universal and equal suffrage and shall be held by secret vote or by equivalent free voting procedures."

A satisfactory solution to the Indian problem will take the best efforts of many Canadian people including the officials concerned with Indian Affairs and the Indians themselves. Full equality of the Indian people is a first essential. — The Saskatchewan Community.

Beloved Pioneer Nurse Retires To Sorrow Of All

HARRIETT E. GERRY, Nurse of the Depot Indians B.C., has retired after many years of faithful service to her beloved charges. Harriett was one of the first nurses appointed by the Dominion Government after the First Great War to nurse Indians. With headquarters in Regina, her territory was Saskatchewan, Alberta and Manitoba. In those pioneer days, they did not have the splendor of Health Services for the Indians that they have today, and when there was an epidemic of typhoid or smallpox, Harriett had often to cover many miles to get to the scene of the epidemic, travelling by horse and cart with an interpreter over rough country.

Often she had to lay her charges on cow skins instead of beds in teepees, nursing alone, without help, a whole reserve then travelling on to another encampment to do the same one woman alone, fighting death and disease.

I have asked Mildred Valley Thornton to write the story for THE NATIVE VOICE of this great pioneer nurse who has endeared herself not only to the Natives of British Columbia but to all of us who have had the privilege of knowing her.

Harriett will live in B.C. among her beloved children, she calls them. We need her and must not lose her in our fight for better conditions.

One night last week, I sat with Harriett as the sun went down at English Bay, while she told me the story of the early days in Alberta, Saskatchewan and Manitoba—of the terrible obstacles which she had to overcome, of the frightening lack of medical facilities and conveniences.

One would think that Harriett would be glad to rest, but no, she seemed lost, sad at the thought of not being able to tend her flock. As we grow older, we live to see great change and a time comes for us all when we feel, perhaps, out of things.

Billy Mitchell of Squirrel Cove was in today and when told him of her retirement, he said it would be hard to carry back to his people the news of her going. Chief Khatsahlia and his family spoke with sadness at her going; his daughter Louise Williams said that she cried when she heard it. Chief Joe Mathias and his family sent a card expressing their feeling of loss.

There will be a letter of appreciation from the Department of Indian Affairs, Ottawa, but the greatest appreciation of her will not be written on paper but deep in the hearts of her beloved Natives of Canada whom she served so long and so faithfully.

—MAISIE HURLEY

the public of a better understanding of these first Americans.

THE RECORD THUS FAR

Some of the accomplishments of The NCAI since its organization in 1944 are:

It had a large hand in bringing about creation of Indian Claims Commission established by law in 1946.

It has fought for justice for the Indians of Alaska who have yet to be given an opportunity to obtain title to land rightfully theirs.

It took the lead in securing for the Indians of the Southwest the right to vote.

It took the lead in obtaining Social Security Act benefits for the Indians of New Mexico and Arizona.

It has stood with the Pyramid Lake Paiute Indians of Nevada in opposing efforts in Congress to rob them of land confirmed to them by the U. S. Supreme Court.

It has pressed the fight of Indian tribes throughout the country to secure the self-government assured them in the tribal constitutions.

It has circulated to Indians in all parts of the country a newsletter informing them of Congressional and other developments affecting them.

It has insisted on the right of Indian tribes to have attorneys of their own choosing and it has vigorously opposed arbitrary regulations of the Bureau of Indian Affairs restricting the opportunity of Indians to learn by experience, by mistakes as well as by successes.

It has initiated a program to train leadership of local Indian communities in finding solutions for their problems.

Manitoulin Relics 70 Centuries Old

By **DON DELAPLANTE**
(Toronto Telegram)

Sheguiandah Bay, Ont.—Anthropologists of the National Museum are delighted with the discovery of a vast quantity of Indian artifacts near the wide bay fronting this Manitoulin Island village, but they admit their finds may be 10,000 years more recent than similar rough stone tools found just 25 miles away on the Ontario mainland near Killarney.

And they say the crude implements they have found in a series of small quarries and at an ancient Indian village overlooking the bay do not denote that an unusually tiny race of men dwelt here in the dim past.

Thomas E. Lee, director of the expedition and discoverer of the site, said the tools—all of quartzite and shaped in avoid-triangular and semilunar patterns—date back to between 5,000 and 7,000 years ago, in the pre-ceramic era, the age in which early man had not yet learned to make pottery by firing clay.

But according to Dr. Emerson Greeman, of the Museum of Anthropology of the University of Michigan, artifacts found on an ancient beach about 225 feet above Lake Huron at Killarney date back 17,000 years. The Michigan researchers have been making unpublicized excavations on the Ontario mainland since 1938. They are scheduled to dig again this summer.

"NOT UNUSUAL RACE"

Lee, who is supervising a crew of 10 diggers—five of them young women, from Toronto and Ottawa—said there was no way of determining the size of the inhabitants of the Sheguiandah site. "There is nothing to indicate they were small or unusual," he said. "They were definitely Indians, probably in a classless, unorganized state of society," he said.

Whereas most of Manitoulin rock is limestone, a few ridges of quartzite obtrude near Sheguiandah, and it is believed the band settled near the source of the rock, in order to use it for tools.

A wooden slope about a third of a mile from the bay is dotted with debris from their quarrying. The artifacts have been found in the fractured waste rock and the site of what was once apparently a village area. Lee said the relics seemed to vary greatly in age; the band had lived on the site perhaps for thousands of years.

The village covered several hundred square feet but it was impossible to determine the number of inhabitants, the anthropologist stated. He preferred to think that



DATING BACK 3000 to 7000 years, these stone tools are among the Indian artifacts being discovered in large quantities on Manitoulin Island by National Museum anthropologists. Some are crude implements thought to have been used in skinnig animals; other sharp-edged weapons were used to kill the animals.

the hundreds of specimens were the accumulation of generations.

UNTOUCHED FOR CENTURIES

Some of the artifacts are 10 inches long and weigh up to 2 pounds. Perhaps rarest are some semilunar scrapers and choppers. Similar ones also have been found in the Michigan University site, there they were up to more than a foot in length. Similar semilunar tools have been found in Africa and Norway. However, they may be of Eskimo derivation, after a tool in the Eskimo culture, known as an ulu.

The artifacts have lain undisturbed on the surface of the ground, just a few hundred yards from a modern silica quarry, for thousands of years. These early tools were used for scraping hides, cutting meat and wood, and perhaps other household purposes, sharp edges were obtained by

chipping one piece of rock with another, or with a piece of sandstone.

Lee said the find can be accurately dated if an ancient campfire or ash bed is located, and as little as half a pound of charcoal recovered. Radiation tests performed at the University of Chicago or Columbia could find the date within two or three centuries.

"At times we feel that the Indians have just slipped away into the bush ahead of us," Lee said "Often one finds a tool which seems to have just been completed, with the chips from shaping it laying all

around, as though the job had been done a few minutes before."

The abundance of the relics was astounding. About half a ton have already been shipped and so far only the surface has been scratched. It is believed that many thousands will be found.

UNCOVERED BY CHANCE

Lee discovered the site accidentally in June 1951, during the first survey of the Manitoulin district made by the National Museum. Previously the fabulously historic area was just a blank spot on the Government's anthropological map.

He first noted a shiny piece of quartzite in a garden patch, then sighted a dozen or more.

After making a survey of the area, it was decided to keep the find secret till this year when a work party could be arranged, rather than risk having the stones carried away by tourists.

The Sheguiandah finds are comparatively modern beside relics of the Folsom man which are found throughout America, including Ontario. These date to 20,000 years ago. Even further back in American anthropology is the Sandia man.

Some of the artifacts are crude, some very finely worked. Through classifying the great number of samples, the researchers hope to establish the date of the site, the habits and nature of the inhabitants, their types of shelter and food habits. It is hoped that excavations will reveal an ancient burial ground somewhere in the area, from which bones can be recovered. "Our big hope is the charcoal; if we can get that, we are well on the way," Lee stated.

The site is notable for the absence of projectile points—arrowheads and spearheads—which may indicate the people were unwarlike or that the bow and arrow had not been invented. However, the numerous scrapers found indicate the group treated and wore furs, though the manner in which animals were killed remains obscure.

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Continued from Last Month

By Newell E. Collins

Tecumseh and the War of 1812

(Chapted IV Cont'd)

IN August, 1803, Harrison secured between seven and eight million acres in southern Illinois by a treaty with the Kaskaskias. As this was a small and dwindling tribe, little opposition was encountered.

In August, 1804, a cession by the Delawares of lands south of Vincennes aroused a storm of protest, and resulted in a council being held at Harrison's home at Vincennes, "Grouseland," in August, 1805. Harrison was compelled to acknowledge the Miami as the rightful owners of the tract in question and reimburse that tribe for the ceded lands.

In November, a treaty was entered into with the Sacs and Foxes, at this time a united nation. The land relinquished through this transaction included over fifty million acres, comprising parts of Wisconsin

and Missouri as well as northern Illinois. By this time the Indians were becoming increasingly dissatisfied, this treaty being one of the causes of the Black Hawk War in 1832 (Iola Fuller has made this incident the subject of her popular novel, "The Shining Trail.")

Harrison, however, chose to attribute this discontent to the influence of the British agents. The Indians were naturally the friends of the French rather than the English, and if Napoleon had been successful in realizing his ambitions in 1802, doubtless he would have had the support of all of the northwestern tribes. The Indians looked upon the English as traders rather than "land stealers", as they termed the Americans. Actually the Indians united, some with the French, some with the British, others with the Americans, with the result that their interests were diversified and their cause weakened accordingly. However, the British agents at Fort Malden did much to maintain friendly relations with the Indians and were succeeding in a great measure.

In December, 1805, the Piankshaws, by this time a very small tribe, gave up their lands in southern Illinois in exchange for a small tract and an allowance of ammunition.

IT was in 1807 that William Hull, Territorial Governor of Michigan negotiated a treaty with the Indian tribes of the northwest. This was known as the "Treaty for Michigan, Wayne County, lands," and was signed by seventeen Chip-

pewas, five Ottawas, five Pottawatomi and three Wyandottes. (Hurons), Tecumseh refused to sign, nor did the other Shawnees. In 1809 at a council of Chief Miere's (Walk-in-the-Water) Wyandottes, the Indians expressed their dissatisfaction over the treaty and undoubtedly the efforts of Tecumseh and the Prophet had been responsible for this change.

In the autumn of 1807, Harrison sent a message to the Indians at Greenville by John Connor. In this communication he outlined the promises made by the United States government in its treaties with the Indians, among them the statement that no white man was to be allowed to settle on Indian lands without their consent; that a survey was to be made to determine the exact boundaries of the land claimed by the whites, but the Indians were to be permitted to hunt wherever they pleased during good behavior. He also touched upon the attempts of the British agents to secure the good will of the Indians and begged the Indians to ignore their advances.

TODAY it is impossible to determine just how much blame should be laid at the door of British agents. At the time, however, it was generally believed that they were responsible for a great deal of mischief.

We have the word of Dr. Van Voorhees, the young surgeon at ill-fated Fort Dearborn, who, in 1811, wrote to a friend in the east as follows: "I cannot but notice the villainy practiced in the Indian country by British agents and trad-

ers; you hear of it at a distance, but we are near the scene of action and are sensible of it. They labor by every unprincipled means to instigate the savages against the American, to inculcate the idea that we intend to drive the Indians beyond the Mississippi, and that in every purchase of land the government defrauds them . . . Never, till a prohibition to the entrance of all foreigners, and especially British subjects, into the Indian country takes place, will we enjoy lasting peace with the credulous, deluded cannibal savages."

We have no way of knowing how active these British agents were, but we do know that the federal government was not always fair in its dealings with the Indians, that it made many promises that were not kept and that it did succeed in dislodging them from the fertile valley north of the Ohio.

(To Be Continued)

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Thousands Attend Hyde Park Program

A gathering of approximately 2500 persons witnessed ceremonies at Hyde Park, New York, conducted by Clinton Rickard, grand chief of the Indian Defense League of America, commemorating border crossing privileges granted North American Indians by the Jay treaty between Great Britain and the United States.

Chief Rickard, opening the program Saturday afternoon, thanked the assemblage for attending the affair celebrating 25 years of uninterrupted border crossing by the Indians. He introduced City Councilman Calvin Keller, who represented Mayor Ernest W. Mirrington and who gave the opening address. "These Indians are real Americans," Mr. Keller said, and he said he hoped that "they will continue on to show the way to live in peace," to the other nations of the world.

Before introducing the Rev. Emory Kocsis, United Nations observer and former Baptist minister at the Tuscarora reservation, Chief Rickard thanked the "Great Spirit" for granting good weather for the day of celebration for the last 25 years. The Rev. Mr. Kocsis recited a prayer in English and the Tuscarora chaplain followed with one spoken in the Indian tongue.

STILL NEED PROTECTION

In a short talk, Chief Rickard

told the group that the Indians needed protection now as they did 300 years ago. His people, he said, "stand at the brink of being assimilated." The Defense league, he added, stands for justice and the rights granted by treaties that have been made between the Indians and other governments. This nation is spending billions of dollars abroad, he continued, and "they can certainly do what they promised us."

The Rev. Mr. Kocsis said that on September 26 more than "300 aborigines" will be officially received at United Nations headquarters in New York City. On September 27, he said they will parade in Fifth avenue with a native band playing Indian music. The proceedings will be broadcast, televised and filmed, he added and will be rebroadcast by special arrangement to the member nations of the U.N.

Reminiscing about his eight years of residency on the Tuscarora reservation, he stated, these people are not seeking to have their lands returned to them as that "would be a foolish dream." But, he said, they do wish to retain their cultural identity in the "great pattern of American democracy." They are being forced into assimilation which they do not want, he added. At present, the Rev. Mr. Kocsis said, the objective of the Indians and their friends is to establish a national Indian League headquarters in New York City and to ask Congress and the Canadian Government to set aside one day a year as "American Indian day."

WICKLES SPEAKS

John E. Wickles, national chairman of the committee on Indian affairs of the Military Order of the Purple Heart and honorary member of the Defense league, was called up by Chief Rickard. He told the gathering that the Purple Heart organization had passed several resolutions at a recent national convention opposing bills Congress might pass hindering the

rights of Indians and asking for correction of the Alaska statehood bill, which, as it stands, would take away some of the native rights of Indians, Eskimos and Aleuts.

Chief Rickard explained the ritual attached to inducting honorary members into the tribe. They are given new names, he said, which signify in the Indian language their nature as closely as possible. The inductees, who were capped with eagle feather bonnets and took part in several tribal dances, are:

Wilbur H. Porterfield, Buffalo photographer; George A. Orr, Jr., Niagara Falls, Ont., veteran Canadian immigration service officer; Donald Hill, 16, of 0341 Read Avenue and William Williams, 15, of 527 Jackson Drive. The two boys, Hill who attends Bishop Duffy high school, and Williams, a student at LaSalle high school, are the youngest persons ever inducted into the tribe, according to Chief Rickard. He is very proud of the boys, he

said, as they came to the reservation voluntarily to learn Indian customs and history. The costumes they wore were designed and made by themselves.

Ellsworth Jaeger, secretary-curator of education, Buffalo Museum of Science, spoke on some of the food contributions of the American Indians which included corn, squash, beans and potatoes. In recalling some of the habits of the Indians, Mr. Jaeger demonstrated the making of fire by chipping flint stones and displayed some of the weapons on tools used by the Indians in the past.

Other speakers at the affair included Chief White Owl, Toronto and Princess Red Wing from Rhode Island. Dr. McFadden, Middleport presented Chief Rickard with a photograph taken at the first border crossing celebration 25 years ago.

Music was supplied by the Girls' Bugle and Drum Corps, Hamilton, Ont.; the Iroquois band made up of members of the Six Nations from all the reserves in Western New York; the Six Nations band, Oshweken, Ont., and the Oneida band, Muncie, Ont.—Niagara Falls Gazette.

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Tribute To A Great Newspaper Man

By BIG WHITE OWL

With the passing of George McCullagh, publisher of the Toronto Globe and Mail and The Telegram, Canada has lost a brilliant Native Son who was possessed of many great qualities of mind and spirit. He who was lauded by friend and foe alike will also be sorely missed by another group of Native Canadians (the Indians of Canada). By his sudden and untimely passing we have lost a loyal and sincere friend. We hope that his successor, whoever he may be, will carry on and try to follow the sign posts that George McCullagh left behind . . . Ever since he became the boss of the Globe and Mail and The Telegram, reports and news items about the Indians of Canada have never been exaggerated nor too colorful. His papers reported the true facts, whether good or bad.

He never forgot his Indian

friends despite the fact that he had won for himself considerable renown in the uppermost levels of social, business, and political life of the world. Some have claimed that he was a dreamer, a visionary, a figure of controversy, a career man—domineering and ruthless. I think we need more men of that type in Canada. Men with foresight and vision. Men who believe in truth and justice like George McCullagh believed in civil liberties and civil rights for all Canadians. He was a "yes man to no man" yet he possessed a heart that was ever full of compassion and piety!

"If we say we have no sin we deceive ourselves and the truth is not in us." George McCullagh stood firmly by that creed and by so doing has won eternal recognition in 'the great mystery of the hereafter.'

I HAVE SPOKEN.

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American History Started With Us

The following speech was delivered by Native Voice Eastern Associate Editor Big White Owl (Jasper Hill) at the July 19 annual border crossing ceremonies at Niagara Falls, Ontario, and Niagara Falls, New York. A general report of the meeting appears on page 7 of this issue.

MY wife and I, and other members of the Toronto Indian Club, are indeed happy to be here today. Happy and exceedingly thankful that our "Great Spirit" gave us the good health which enabled us to come here and take an active part in this 25th Anniversary of the Border Crossing Ceremonies, commemorating the restoration of rights and privileges granted to the only true Native Americans—The Indians—by the Jay Treaty of 1794.

There are many distinctions which I could claim for our people, but I am satisfied with just this one: The History of America Started With Us! Ours is a legacy of majesty and beauty. We belong to this continent just as the mountains and hills, the buffalos and beavers, the rivers and lakes, the swans and eagles—belong here. Our bodies are formed from the dust of our forefathers' bones. But lo, we are now a scattered and confused people. We have been shorn of our pride and our heritage. We have been weaned from many of our Indian virtues. We are being constantly encroached upon by an alien race. Today, at our very best we are but poor samples of our early ancestors. Truly, we have lost almost all of our material wealth and possessions—but deep within our hearts we still have that same old Red Indian spirit. That is one characteristic which cannot be changed or stolen from us!

WHEN our forefathers ruled supreme. When they were lords over all upon this wonderful New World, they were indeed a happy and carefree people. To them the world and the universe was a library, and their books were the stones, rocks, brooks, rivers, lakes,

trees, flowers, herbs, sun, moon and stars. From these many things they formed their material cultures—from these things they received the beautiful inspirations to compose their songs and ceremonies. The fishes of the laughing waters, the animals in the living forests, the birds of the air, taught them how to be brave and courageous and true.

Today all of this kind of freedom and happy life is gone, and the campfire of the Red Indian is burning very low. We must rekindle the Indian campfire. We must not let it die out completely! Because when my people have forgotten the music to which our forefathers danced and sang; when the rhythmic drone of the deer hide drum had died; when this silly swingy-jive has completely replaced the sweet melodies of the chant and flute—then they will indeed become a forgotten people.

WHEN the valorous deeds of our great sachems, warchiefs, seers, prophets and warriors, are no longer recited to our little ones; when the Indian mother no longer cuddles her baby gently to her breasts—then we shall have lost our identity as Native Americans, and we will no longer be worthy of the name—North American Indian.

When we have forgotten how to grow white corn, beans, squashes, potatoes, tomatoes, and tobacco; when we have forsaken the Green Corn Festival and the Annual Love Feast—then our bodies will die and our souls will be lost.

When our people have forgotten their beautiful arts and crafts, their symbols, picture writing and sign language—then they deserve to be called a lazy people.

When we are no longer able to converse with the animals, trees, flowers and herbs—then we will indeed become a stagnant and sickly race of people, and the magnificent undertakings and accomplishments of our ancestors will mean little or nothing to us.

When we have completely forsaken our native tongue for a foreign language; when we no longer believe in "Kitche Manitou" (the Great Spirit)—we will become a shameful and ignoble race.

When our people refuse to assist in advancing a nobler brotherhood and better understanding between themselves and other races—they lack foresight and vision. Yea,

they deserve to be rebuked and corrected.

When our people will look with disdain upon the gorgeously decorated eagle plume bonnet; when they will no longer wear fringed buckskin and beautifully beaded moccasins for ceremonial dress—then they are as traitors and weaklings, who dishonor their country and their race.

WHEN our people have lost all of their respect for the Holy Pipe of Peace; when they have forgotten how to soothe the troubled heart and mind with the purifying incense of sacred cedar—then, indeed, they shall become just a shameful aggregation of wretched morons.

When we have forgotten all that is ours; when we no longer commune with Nature; when we have lost all that our Great Spirit gave to us—we then, truly, will be dead Indians. Our hearts will be hollow and empty, and although we may walk the crowded streets of the mighty cities, with the white man's wampum jingling in our pockets, we will, in truth, be nothing much better than walking-puppets—a foolish and dastardly imitation of something which we are not!

Ladies and Gentlemen: All of this terrible review must never happen, because we have not as yet really fulfilled our purpose upon this earth. We must continue to live and grow with the world.



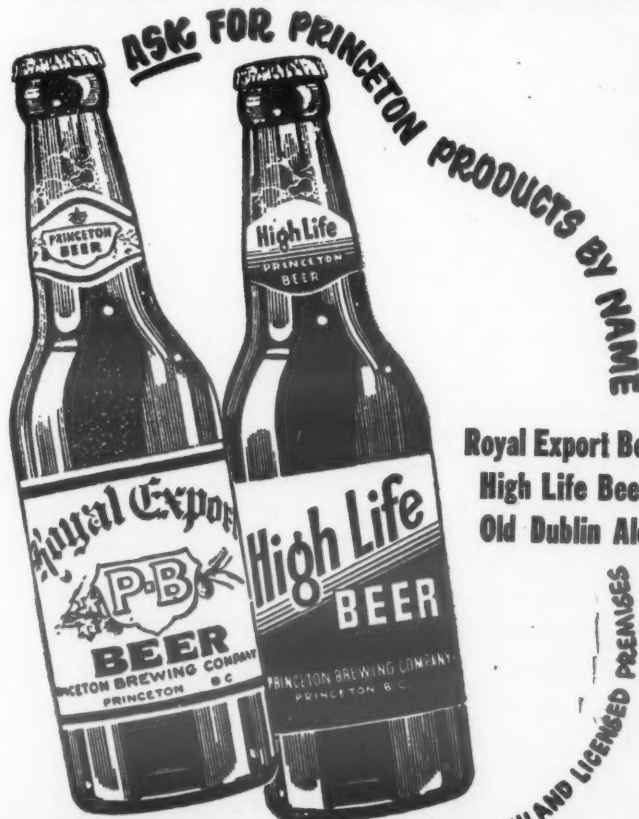
BIG WHITE OWL
Eastern Associate Editor

We must try to extricate our people from their state of distress and despondency. We must do something to cheer them in their loneliness and comfort them in their misery. We must make them strong again!

Then, someday, out of this painful re-birth, out of the ashes of the past, out from the misty fog of illiteracy, shall rise a new people; a wiser people, a stronger people, a more united people—and they shall be of the North American Indian Race, enjoying and sharing the bountiful fruits of our good earth with other men on an equal basis!

I HAVE SPOKEN.

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